

Bangabandhu Sheikh Mujib and Education in Emergencies

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Abstract

The purpose of this historical review article is to explore how Bangabandhu's education philosophy contributed to education in emergencies (EiE). The article analyzed historical documents and events to show how Bangabandhu's speeches and activities were aligned with the idea of the EIE system. The methodology for this study was chosen to apply scientific method to the description and analysis of Bangabandhu's biography from an educational and philosophical standpoint. Two basic methodological techniques were used: (a) the critical analysis of all the available documents relating to Bangabandhu; and (b) descriptive details to show the extent of the influence of various factors on Bangabandhu's lifestyle and deeds. The findings establish a significant relationship between the educational thoughts of Bangabandhu and the modern concepts, theories, and practices of education in emergencies (EiE). Analyzing Bangabandhu's educational thoughts and deeds, the findings indicated that Bangabandhu's philosophy could be the basis of the contemporary idea of EiE. The findings are significant enough to claim Bangabandhu as one of the founders of EiE. Finally, applying strategies developed by Bangabandhu's realistic initiatives may have implications in "real-life" situations involving EIE. In this way, the findings may enable educators, policymakers, and personnel working in the field of EiE to understand the local contextual perspective of EiE based on Bangabandhu's educational principles and thoughts, with policy implications for mitigating the loss of education for thousands during and after emergencies.

Keywords: EiE, the Father of the Nation of Bangladesh, Bangabandhu, Sheikh Mujib, Contextualised Model of EiE, Education during and after emergencies

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Received : 02 November 2021

Reviewed: 04 April 2022

Suggested Citation: Rahman, M. M. & Wahiduzzaman, M. (2022). Bangabandhu Sheikh Mujib and Education in Emergencies. *Teacher's World: Journal of Education and Research*, 48 (1).

DOI: <https://doi.org/10.3329/twjer.v48i1.67512>



Introduction

This historical research critically analyse and deals with the historical documents, events, and anecdotes to derive a new historical conclusion about Education in Emergencies (EiE) from Bagabandhu's perspective. It also states and explains why studying Bangabandhu in the field of EIE is necessary, as well as how it will benefit Bangladesh's educational system. This article aims to provide a solid foundation for EiE to educators, researchers, development activists, policymakers, and concerned citizens. This paper reviews all available documents to

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provide information relating to Bangabandhu and EiE. It also attempts to examine, by reading Bangabandhu's initiatives against the recent text of EiE, the pathway for fulfilling the right to education during humanitarian crises. The paper further focuses on how Bangabandhu's philosophy, deeds, and initiatives have been aligned with the theory and practices of EiE in this modern day of the 21st century.

EiE has recently emerged as a new field of study in education to provide education for thousands of children worldwide during all emergency situations where livelihoods are disrupted. Children in emergencies (due to war, conflicts, crises, disasters, and epidemics) have suffered a serious learning loss (Seddighi, Salmani, Javadi, & Seddighi, 2021). It has become a major concern about how to alleviate the learning loss that children suffer because of emergencies. Therefore, it has been searching for appropriate knowledge, skills, and strategies to address issues of Education in Emergency (EiE) by the stakeholders related to education administration and management.

Although the phenomenon 'EiE' is considered a new addition to education, its core principles (today's EiE) have been practiced in Bangladesh since independence. The presence of these principles is similar to today's principle of EiE. In that sense, EiE is not a completely new phenomenon in the context of Bangladesh. For example, during the war of independence, a large number of people were housed in refugee camps in India. Immediately after independence, Bangabandhu put utmost importance on re-building the education system in that post war-period.

Yet, much of the evidence documenting Bangabandhu's contribution to education was not discovered and comes packaged in the assumptions about Bangabandhu's educational philosophy and thoughts for re-appropriating the Bangladesh education system in the perspective of EiE to build Sonar (Golden) Bangla.

Origin, development, and evolution of the phenomena related to EiE

For decades, education has been neglected in emergency situations, as the practical benefits of addressing education immediately at the outset of the emergency were not sufficiently understood. Stephensen (2010) claimed that education was recognized as a humanitarian priority since the establishment of the Education Cluster in 2006.

Generally, EiE means education in all emergencies as well as crises with a motto of restoration. For many researchers, the origin of the concept of EiE is rooted in the concept of 'education as humanitarian response' (Sinclair, 2001). It is related to some phrases, "education in crisis" and "education in protracted crises," which are also used to soften and clarify the connection to emergency while preserving the sense of urgency intended to garner a response (Burde et al., 2017).

Recent literature explores a relatively broad scope and understanding of what constitutes 'EiE' (Nicolai, Hine, & Wales, 2015). With the term often used as a catch-all, other expressions might be used to shift emphasis, such as "education in peacebuilding" (UNICEF, n.d.) or fragile contexts (GPE, 2016), or 'education in crises' (INEE, 2010), which refers to stressing both

the immediate and on-going nature of the challenge. Different organizations define EiE from different perspectives. For example, the Save the Children Alliance Education Group (2001), defines EiE as education that protects the well-being, fosters learning opportunities, and nurtures the overall development (social, emotional, cognitive, and physical) of children affected by conflicts and disasters (Sinclair, 2002).

Statement of the Problem

In recent evidence, issues related to EiE have gained the utmost importance in the national education system worldwide (Shah, Paulson, & Couch, 2020). Bangladesh is not an exception. From this standpoint, the study's chosen subject has centered on two phenomena: a) education in emergencies; and b) the educational beliefs and acts of the Father of the Nation of Bangladesh. The problem is further separated into various sections, each of which explores the underlying features of Bangabandhu's ideas in connection to EiE, which were formed by his conceptions of: human freedom, human nature, knowledge, and a healthy society.

Understanding what an emergency is and how it affects education is crucial in this study because, according to Munoz-Villalobos (2008), the most heinous violations of the right to education take place in the situations involving urgent and prolonged emergencies. According to the INEE (2012), emergencies are seen in two main categories: natural disasters and complex emergencies. Hurricanes, cyclones, typhoons, earthquakes, droughts, and floods are examples of natural catastrophes. Complex emergencies are 'man-made' events that are frequently created by conflicts or civil unrest, which may be exacerbated by a natural disaster. In such cases, war can raise many crisis elements, such as natural and man-made disasters and armed conflict, that imperil the lives, safety, well-being, and dignity of the populations involved (Sinclair, 2001). War has major disruption and displacement effects on young children and their families, as well as civilian communities (Kamel, 2006), and always creates an emergency with its devastating effects on the inhabitants.

Since independence, emergencies have severely disrupted Bangladesh's education system (Rahaman, et. al., 2021). As a result, critical situations have emerged every year, and emergencies cause major disruption to the education system (Baxter & Bethke, 2009). Thus, it has been a national priority to transform the education system to be resilient to all emergencies. That was the essence of EiE, as defined by INEE (2012): "Education in emergencies (EiE) creates quality learning opportunities for all ages in situations of crisis...(EiE) provides physical, psychosocial, and cognitive protection that can sustain and save lives" (p.117).

Bangladesh had a war-affected education system right after independence; most school buildings were demolished, and millions of children were forced to flee the country and seek refuge in neighboring countries. In a scenario like this, the educational ideas and actions of the Father of the Nation of Bangladesh provided an excellent solution for reconstructing the country. His

educational thoughts and interventions had a great remedy for re-install Bangladesh education system for all. Bangabandhu prioritized educational initiatives that viewed education spending as a profitable public investment. Furthermore, he acknowledged that it was the obligation of the government to reopen all primary schools so that all pupils and teachers could obtain mental stability. Recent research has looked at the notion that early educational interventions are very important since they provide learners with a sense of belonging and hope for the future (Baxter & Bethke, 2009). The emotional impacts of violence and disasters may be mitigated by using EiE remedies. In addition, it can also provide knowledge that could save lives by improving coping strategies and survival abilities (Sinclair, 2001).

Given the foregoing, the study problem focuses on how Bangabandhu viewed education as a means of mitigating the disastrous repercussions of the war. That would be the essence of EiE and it may encourage us to examine the connections between Bangabandhu's concept of education and modern-day EiE. Bangabandhu considered "education" as a means toward freedom (as cited in Rahaman, 2011). Thus, Bangabandhu's strategy was to enhance the freedom of those disrupted children and adolescents through education. Learning from Bangabandhu could assist us in implementing effective educational interventions in all catastrophes, natural or man-made, particularly during and after a crisis.

Objectives and Purpose

This research aspires to explore options for addressing EiE focusing on Bangabandhu's educational philosophy and deeds. The study establishes the following precise objectives in order to meet the aforementioned objectives those are to:

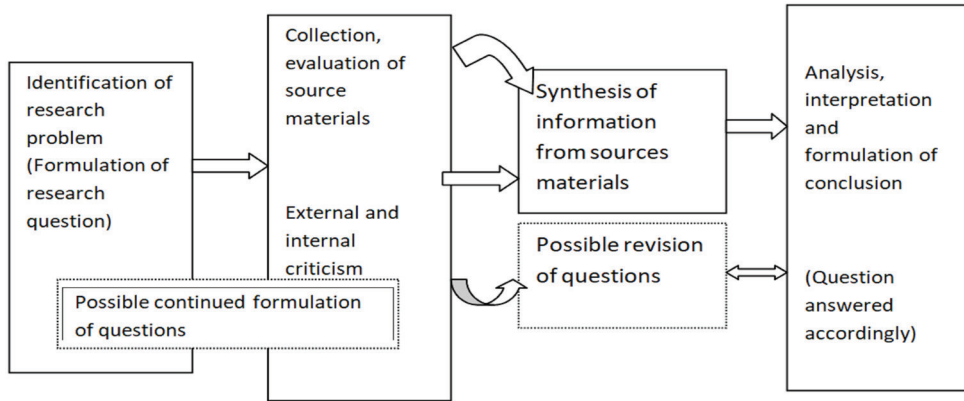
- 1) Critically analyze the educational thoughts, actions, and deeds of Bangabandhu in relation to EiE;
- 2) Identify the theoretical and conceptual orientations of EiE that may be closest to Bangabandhu's thoughts and deeds;
- 3) Explain the EiE as a new discipline that is related to Bangabandhu's worldview.

Methodology

This study adheres to the nature of historical-descriptive research and is designed within the tradition of the historical research framework, which broadly incorporates the elements of a qualitative research approach. The methodology has introduced a modified research design (Wiersma, 1991), consisting of a critical review of past events and written documents (Fig. 1). It is assumed that an emphasis on critical inquiry is necessary to explore the values of Bangabandhu's philosophy and actions in line with EiE because it needs to consider events that have occurred in the past that cannot be relived. A process of critical inquiry was adopted to study past events.

Figure 1.

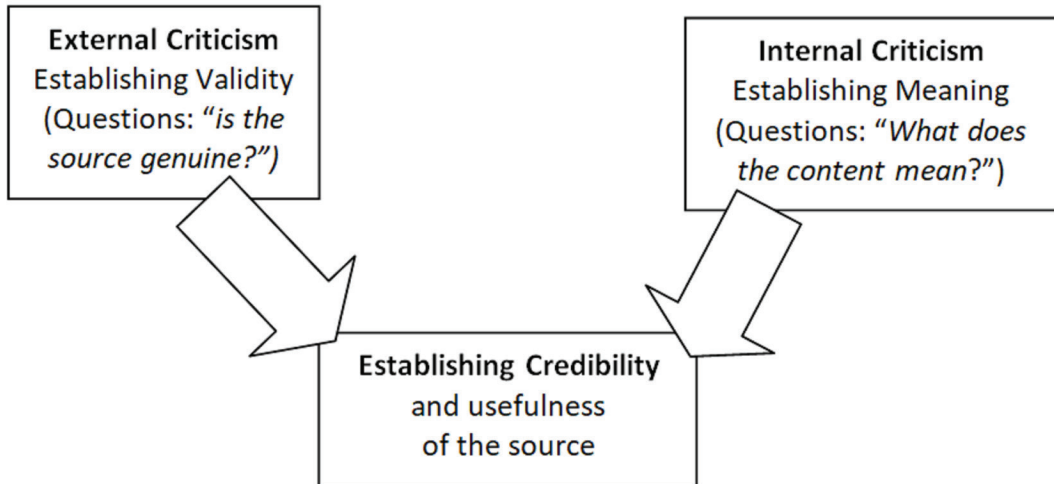
Four Steps Modified Research Design for the Study(Wiersma, 1991).



In order to get most appropriate information, data were collected from both primary and secondary sources. Aligning with the research design, both inductive and deductive reasoning

Figure 2.

Criticism mechanism including both external and internal criticism of source materials for the study (Wiersma, 1991, p.211).



was used during the analysis and interpretation process. As critical interpretation is central to such research processes (Wiersma, 1991), the qualitative method of analysis (i.e., critical review) was introduced. Furthermore, a source material criticism mechanism was developed

to ensure the validity, reliability, rigor, and trustworthiness of the gathered information. Both external and internal criticism mechanisms were applied according to the fig.2.

The Results

The analysis examines Bangabandhu's position with regard to EiE prior to, during, and following all crises and disasters. The investigation starts by looking at the origins, development, and evolution of the phenomena related to EiE. Subsequently over time renders the Bangladeshi context in these areas become more apparent. The next step was to compare the text of Bangabandhu with EiE to obtain data-driven conclusions. Finally, the findings indicate that Bangabandhu's ideas and activities constitute the similar basis for all EiE directives in the past, present, and future. The results are displayed under the following five major findings:

- a) Rhetoric and Aspiration for EiE: Bangabandhu's Thoughts and Philosophy;
- b) Bangabandhu's Initiatives and Deeds: A basis for EiE;
- c) Action-oriented Activities under Bangabandhu: The Beginning of EiE;
- d) Initiatives for System Reform and Policy-Making: Harmonizing with Local Needs;
- e) Lesson from Bangabandhu regarding the EiE.

Below is a discussion of the findings:

a) Rhetoric and Aspiration for EiE: Bangabandhu's Thoughts and Philosophy

In his statements, addresses, policies, and deeds, Bangabandhu expressed his views on education (Bhuiyan, 2021). This section looks at a couple of his speech in connection to educational aspirations and attempts to analyze the justification for such intentions in respect to the fundamental principles of EiE.

The cornerstone of Bangabandhu's educational ideas—the idea of “social justice”—is obvious from a straightforward review of his deeds and activities. Everybody would have the same rights in a just society, according to Bangabandhu's long-held vision. In accordance with his thoughts, educational reformation should be based on the idea of social justice, and the desires of freed people should be given considerable weight to setting the educational policy directives. The educational spirit employed for realising the national goals should be in line with the aspirations of emancipated people as well as with the emergent fields in education, like citizenship and civic education, liberalism, capability, well-being, patriotism, globalization, open-mindedness, and creationism.

Under the direction as well as direct orders of Bangabandhu, the four guiding principles (such as nationalism, socialism, democracy, and secularism) for all actions of the State have included in the Constitution of the Republic. In accordance with this idea, Bangabandhu took his initiative to set up the country's educational framework. He adopted Article 17 in the Constitution that

provide guarantees for a free and compulsory education, and also impose ethical as well as legal obligations on the state to adopt effective measures for establishing a uniform mass-oriented and universal system of education that will be matching with the needs of the society. It is also seen vital to relating education to producing properly trained and motivated citizens to serve the needs of the Country.

Ever since independence, Father of the Nation Bangabandhu Sheikh MujiburRahman laid importance on eradicating illiteracy from the country, as he always beenperceived illiteracy as a barriers to development, thus, he put the provisions into the Constitution to removing illiteracy within such time as may be determined by law. According to him, people's knowledge and skills increase by acquiring literacy. In addition, literacy transform people to become aware, self-reliant, and productive. Under his leadership, it was declared the elimination of illiteracy from the country within a certain period of time by the Constitutional Article 17. Making the mass people more aware towards literacy, the International Literacy Day was celebrated for the first time in independent Bangladesh in 1972 in solidarity with the International Forum on Literacy. Then, he started a literacy campaign. It was started in Thakurgaon in 1973 as a private initiative, and Bangabandhu added a new dimension of literacy movement, as he declared Kachubari-Kristhapur village of Thakurgaon as the first illiteracy free village on this occasion. Literacy opens the window of knowledge and creates opportunities for lifelong learning. Bangabandhu considered literacy one of the tools of personal empowerment and social and human development. Literacy not only plays a unique role in poverty reduction, prevention of child mortality, balanced development, and the development of peace and prosperity, but it also helps in increasing the economic, social, and psychological morale of an individual. Bangabandhu put importance on being literate, as an illiterate person was considered a 'burden' to society because it was very important to get the minimum education to keep up with the present world. Literacy skills were seen as very important determinants in building a productive, developmental, efficient, conscious, enlightened, and disciplined nation.

Through his speech, his deep thoughts about education are revealed. Again, after the formation of independent Bangladesh, when he declared, "Education will be the tool of liberation (a means of freedom)" for the reconstruction of the war-torn country, he can be called a high-level educational philosopher. It reflects the rhetoric of EiE, "education for mankind". In a speech he gave prior to the 1970 general election, he not only referred to education as the best investment but also underlined the need to eradicate illiteracy and the importance of providing free elementary education to all children. The address Bangabandhu delivered to his compatriots on the occasion of the 1970 general elections can give a clear picture of his educational philosophy. In that address, the following educational thoughts of Bangabandhu emerged:

- a) Capital investments in the education sector are the best possible investments for creating a thriving society. There can be no better investment than that in the education sector;

- b) In Bangladesh, the number of primary schools decreased after 1947, but the population's illiteracy rate rose. The awful fact is this: Our country has an illiteracy rate of 80%. Every year, the number of illiterate people surpasses 10 lakh. Children in the country who are under the age of six are not allowed to attend primary school. Only 18% of males and 6% of females are enrolled in primary school. [Presenting the above facts, he set a direction to get rid of illiteracy.] Eliminating illiteracy is necessary. Illiteracy must be eradicated. A 'crash program' for compulsory unpaid primary education for 5-year-old children should be introduced;
- c) We think that education should receive at least 4% of GDP;
- d) Salaries of college and school teachers, especially elementary teachers, need to be significantly increased;
- e) The door of secondary education should be kept open for all students;
- f) New universities, including medical and technical universities, should be established;
- g) Attention should be paid to ensuring that poverty does not become a curse for meritorious students seeking higher education.

Along with an independent Bangladesh, Bangabandhu also envisioned a prosperous and wealthy Bangladesh. He desired to make the country resemble a golden Bengal. He once said, "If we want to build a golden Bengal, we need golden citizens." In other words, "we need educated, modern, professional, and patriotic human resources". A good education is the prerequisite for the aforementioned. In this connection, Bangabandhu created an educational concept to guarantee a high standard of education that is still regarded as highly valuable. The political philosophy of Bangabandhu served as the foundation for both his educational and philosophical views. All aspects of his life, including his political philosophy, philosophical investigations, and social ideas, are centered on the liberation of the people of Bangladesh. During his 55 years of life, along with his unique life struggle, he has left a valuable contribution to global education by guiding the formation of a modern welfare education system and providing the motto of a nation with overall self-reliance, economic self-sufficiency, and human values.

Bangabandhu for his personality and commitment to his fellow people, he emerged as a unique figure capable of changing the lives of Bengalis and others while also making the globe a better place. Bangabandhu had a few distinct political principles and aims that he worked hard to achieve. He brought to the world a philosophy of love, peace, and freedom by means of what he accomplished. He developed his philosophical convictions as a result of his love for the people and the country, as well as his uncommon courage, honesty, and sincerity. He did not use Marxist or Maoist ideology to effect societal change; instead, he developed his own philosophy of socialism in terms of social justice. Bangabandhu proclaimed that he would not import socialism from other nations, but would instead create their own socialist society, preserving

democracy, social justice, and people's rights. The goal was to change society. Within this philosophical framework, education had a vital place.

Bangabandhu's thought about the purpose of education was reflected in the Awami League's 1970 election manifesto: "*The main purpose of education is to make the maximum development possible for every citizen of Bangladesh according to their own abilities in accordance with the basic needs of our society. A strong belief in creating a non-discriminatory education system can be seen in the statement, in the education system, we must provide equal opportunities to all sections of the public. A similar education system should be introduced throughout the country. Measures must be taken.*"

Bangabandhu's Thoughts on Education

- The philosophical purpose of education is freedom. Education as a means of freedom would be the essence of EiE in Bangladesh. The goal of education is to produce golden citizens to build a golden Bengal.
- Expenditure in education is merely an investment, where the return on such an investment is higher than investment in any other sector.
- The education system will be based on the four state principles: nationalism, socialism, democracy, and secularism. Emphasis was given to the concepts of: cultural freedom; citizenship and civic education; liberalism; capability; well-being; patriotism; globalization; open-mindedness, and creationism.

Later in independent Bangladesh, under the direct guidance of Bangabandhu, the same was echoed in the state constitution and in the Education Commission report of 1974. The historic election manifesto of 1970, directed by Bangabandhu, included special instructions for the expansion of technical education in the formation of Bangabandhu's planned production-oriented education system. It said, "The entire educational system shall be molded in the mold of society, and technical and vocational educational institutions shall be set up only after a proper survey of such needs."

For Bangabandhu, the aims of educational reformation in the post-were context was the creation of an exploitation-free society, and transform to Golden Bangla. On December 19, 1972, Bangabandhu said about the construction of *Sonar Bangla* at the reception ceremony of the Mujibnagar Employees' Association, "*I have said before, to build Sonar Bangla, you cannot do without golden people... To build sonar in Bangla, you have to hire sonar people. So this state is a people's state. Nothing happens without sacrifice and hard work.*" In creating such good citizen, he emphasized inculcating ethical values through education. Given the importance of loving people as human beings, that's why he said at the end of this speech, "*If you love people, you should not be stingy in your love.*"

Analyzing Bangabandhu's work and life, especially his principles, thoughts, actions, and ideals related to education from the theoretical point of educational philosophy, it can be seen that Bangabandhu was a practical-humanist (pragmatic) philosopher. According to his view, 'many things in the world change with time. Accepting this change is real'. Based on such given views, his lifelong effort was to adjust the education system. He was always in favor of the

political functions of education. According to him, basic education is the responsibility of the state. The liberation of people is not possible without proper education. Educated people learn to think independently and are aware of their rights. Bangabandhu has set a unique precedent by recognizing the contribution of education to liberating people's consciousness and making them self-conscious and socially conscious.

Like the basic principles of EiE, Bangabandhu also perceived education as a fundamental human right, as he said that everyone should have access to equal educational opportunities (Bhuiyan, 2021). For him, the motto of education should be to create good citizens. According to Bangabandhu, one of the main tasks of the education system would be the self-improvement and political emancipation of people. This may teach us to break free from the bonds of long-term subjugation and become self-governing. It means knowing the difference between right and wrong, being aware of one's rights, and being able to qualify for them. This qualification can be achieved only through education. Thus, Bangabandhu was always cautious about educational reform. Bangabandhu identified education as one of the tools of development. He believed with all his heart that only good education could ensure social and economic development towards his dream of creating Bangladesh. He saw education as a profitable state investment, as it benefits the individual as well as the country and society.

The above philosophy support the INEE (2013) that proposes an approach based on the three Ps of *Education Cannot Wait* that appeals to international leaders and education industry players to make sure that all children and youth living in conflict- and crisis-affected nations may access a top-notch education. Countries must prioritize funding for the needs of children, youth, and families affected by crises, safeguard students, teachers, and educational facilities from attack, and plan for prevention, preparedness, reaction, and recovery if they want to truly have that opportunity.

From the above, Bangabandhu's educational philosophy can be seen as the road to educational reform not only in but also in all developing nations, if it can be carefully uncovered. Reforms in education are possible even today based on his doctrine. He believed that Bangladesh basic, secondary, and postsecondary education should be considerably expanded. By fostering chances for technical and professional education, he hopes to turn the populace into human capital. His contribution to creating the general education system and the revisions needed to make it provide the intended human emancipation structure still have an effect on Bangladesh's education system today. The core of Bangabandhu's educational philosophy points in the direction of transforming education to produce a populace that is modern, progressive, mass-oriented, and patriotically driven by productivity in preparation for the establishment of "a non-discriminatory and non-exploitative developed state system."

b) Bangabandhu's Initiatives and Deeds: A basis for EiE

Sheikh Mujib perceived responding to education reform as a very important humanitarian issue, even for the war-affected citizens. He constructed education as a means of establishing

peace in the war-affected country. The history of Bangladesh begins with a lot of “rampage and rape of Bangladesh’s economy” by the Pakistani occupation force. Education appeared to be a prime sector in the post-independence reconstruction campaign, with Father of the Nation Bangabandhu had been seeking to ensure a solid primary education of a universal nature (Rahaman & Rahman, 2019). Bangabandhu had given priority to education even in emergencies, as he realized that war-ravaged Bangladesh crucially

Without cultural freedom, political and economic freedom are worthless. Thus, the literature and culture of Bangla should be based on the soil, with people focusing on their happiness, peace, dreams, and expectations.

-Bangabandhu, speaking on January 24, 1971.

needed human resources for its reconstruction and gradual development, which could be ensured through a mass-oriented and universal education system, requiring access by all to schools. Therefore, immediately after independence, Bangabandhu put the utmost importance on education within the context of a humanitarian response by taking over 36,165 primary schools with 157,724 teachers as government employees in 1973 and regularizing them under the Primary Education (Taking Over) Act of 1974. In such a dire situation, prominent economists of the time were staunch opponents of investing in education. It was really an ambitious and courageous initiative, as the nationalization of such a huge number of primary schools was a very tough step for a war-torn country. Creating universal access to education is one of the fundamental pillars of EiE (INEE, 2012) that was practiced about half a century ago in Bangladesh.

Choudhry and Basher (2002) described the early situation thus: “When it ended, the economy was left prostrate; fortunes had been swept away, and much of the capital stock was destroyed or in disrepair” (p. 41). As a result, an uncontrollable food crisis, now known as the “autumn famine of 1973,” was created. In such a post-war situation, Bangabandhu gave priority to the humanitarian response to education.

Bangabandhu wanted to create opportunities for all citizens of the country to participate in national development, and this would be a state responsibility. Therefore, the educational system should be adjusted in order to connect children of all levels with the main stream of society for self-development, i.e., to create the non-discrimination Sonar Bangla of Bangabandhu’s dream. Considering these aspects, Bangabandhu included in the 1972 Constitution the issue of introducing a non-discriminatory mass-oriented education system. The defense system is very important in a newly independent country, but he gave more importance to the education sector than the defense sector in the first budget of this country. Because he knew that collective development was not possible for us without the spread of education and quality improvement. He wants to change an oppressed society. Bangabandhu always wanted people to become real people through education. That is the essence of EiE (INEE, 2013).

c) Action-oriented Activities under Bangabandhu: The Beginning of EiE

During the post-war emergency, the Father of the Nation of Bangladesh prioritized efficient disaster risk management and educational reconstruction and/or reformation. of the nation, Bangabandhu Sheikh Mujibur Rahman, dreamed of building a Golden Bengal. Immediately after independence, there were critical shortages of essential food grains and other staples because of wartime disruptions. Small amounts of foreign exchange were available, and the banking and monetary systems were unstable. The transportation network was in ruins due to the American Revolutionary War. Rolling stock was inadequate and in bad repair, and thousands of railroad and road bridges had already been severely damaged. The fledgling nation was still getting over a devastating typhoon that devastated the region in 1970 and killed 250,000 people. In the wake of such a crisis in continuing rehabilitation activities, Bangabandhu provided state patronage to overcome financial hurdles for reconstructing war-affected primary education systems and efforts to build a disaster-resilient nation.

Even though the country was facing serious challenges, which included the rehabilitation of millions of people displaced in 1971, and organizing the supply of food, health aids, and other necessities, Bangabandhu took initiatives to rebuild primary education system. At the same time, he decided to organize movements for eradicating illiteracy. That was to begining of EiE in Bangladesh.

d) Initiatives for System Reform and Policy-Making: Harmonizing with Local Needs

The review findings unveils that Bangabandhu did not confine his thoughts on education to mere speeches. He took active steps to implement his philosophy. Several initiatives had been undertaken by Bangabandhu to reform the education system in the shortest possible time. It clearly indicates his eagerness to implement his own thoughts.

The findings affirmed that Bangabandhu intended to reorient the education system on the basis of social justice (Rahaman, 2020). Thus, it emphasizes establishing a uniform, mass-oriented, and universal system of education. This education should be extended to all citizens. It should be free and compulsory for all children in the country. Much of his educational endeavors focused on connecting education with societal needs and producing properly trained and motivated citizens to meet those needs. That is the essence of inclusion in education for us.

A sound policy is perceived as essential for implementing EiE in all contexts (INFE, 2010). Immediate after independence, Bangabandhu felt the need to formulate an up-to-date education policy to pull out the colonial education system, which was inherited from the colonial rulers. Thus he formed the Qudrat-i-Khuda Commission in 1972 to reform the education system. The interim report was released by the commission in June 1973, and the final report was released in May 1974. The 309-page Bangladesh Education Commission Report highlights Bangabandhu's ideas and educational philosophy, which is by far the most comprehensive effort

to revamp Bangladesh's educational system to date. The commission's main recommendations included facilitating teacher training, ensuring adequate pay for teachers to draw talented individuals to the teaching profession, taking steps to make Bangla the primary language of instruction at all levels of education, placing a strong emphasis on learning English and other crucial foreign languages, placing a great focus on technical and vocational education, and creating a higher education system that serves as a catalyst for national development through research. The commission also suggested that education spending start at 5% of the national income per year and work its way up to 7%. Bangabandhu wholeheartedly accepted the report's recommendations. But he was unable to completely put them into practice due to the violent assassination of him and his family in August 1975.

“Education as a filtering device for real liberation” - From this new interpretation of education given by Bangabandhu, the modern interpretation of education as a democratic universal value has developed. Bangabandhu himself was progressive. His educational philosophy was also progressive. In addition, he attempted to socialize education. According to his view, basic education is the duty of the state. In his concept, basic education has undergone a radical change. He set a unique precedent by nationalizing all primary education. The current movement to make the school environment socialistic for the full development of children is also his ideal. Another notable contribution of Bangabandhu to modern education was to avoid the traditional clerical education system and establish the education process on socialist ideology. Finally, it can be said that Bangabandhu was a true modern-minded educational thinker. He tried to make all the ideas related to education a reality. His support for practical education was lifelong. He believed that the acquisition of true knowledge was not possible without genuine contemplative thought, activity, and performance. His contribution to the spread and development of education in Bangladesh is undeniable.

In fact, the original aspiration for EiE in Bangladesh embedded in the Constitutional principles as per the desires of Bangabandhu, Article 17 was included in the Constitution of Bangladesh to build the education system. By taking this step, the state has made it a priority to provide education to all citizens. The state was under enormous pressure to take action in order to build a standardized, broadly applicable, and universal system of education and make education free and required for all children in the nation. It promotes connecting the educational system with societal needs. Therefore, the role of the national education system would be to create motivated and well trained citizens to meet those needs.

e) Lesson from Bangabandhu regarding the EiE

As EiE is a relatively new field in education, it calls for new types of action. In light of the ratification of the Sustainable Development Goals, the importance of understanding the essential connection between education and disaster, conflict, and violence (Shah, Maber, Cardozo, & Paterson, 2016, p. 3) is highlighted.

The major lesson from Bangabandhu is to get prepared, as emergencies can happen at any time. To ensure responding effectively in an emergency, it should take three primary steps, called the '3-Ps approach' (Rahaman, 2021). It supports dealing with EiE with three different tools at different stages. Namely preparation, prevention, and protection. In this respect, the following strategies emerged from Bangabandhu that may be applied in navigating challenges with EiE:

1. Involve and work together (i.e with international and national organizations) to reform the national system;
2. In this regard, community based initiatives are desirable;
3. During the emergency, education should be continued to bring mental stability to the affected populations;
4. The education of the school-age population will require accelerated or dedicated attention to their needs;
5. The mother tongue has to be the medium of instruction;
6. Education delivery must be egalitarian, and biased curricula or teaching strategies that support current exclusion and stereotypes need to be addressed in order to prevent aggravating the root causes of violent conflict (Bush & Saltarelli, 2000; Davies, 2005);
7. Educational leadership is very important for coordination and ensuring success;
8. Education is for real-hands-on work to acquire life skills: In the field of education, Bangabandhu needs real-hands-on work to acquire life skills. Experiential learning will be life-centered and participatory. Learning from life is effective in emergencies. In this connection, Bangabandhu said, 'Students! Education is not possible just by studying. Work in the field with your father. Your father sent you to college by selling paddy. You are wearing pants with this hard money. Take off your pants and go down to the field wearing lungis, and learn to work.' [Bangabandhu in his speech on March 7, 1975, to the inauguration ceremony of Maulana Mohammad Ali College at Haggari in Tangail];
9. Expenditure in education is an investment for the state. When preparing education budgets for the emergency phase, prioritize the use of temporary or semi-permanent structures rather than permanent ones;
10. Establish relations with national and international development partner organizations responsible for the regions in which refugees live, and make sure they are included in planning, assessment, and evaluation processes;
11. The necessary training in the language of instruction to meet the displaced students' and refugee teachers' needs;

12. For social services to truly contribute to building inclusive, equitable, and peaceful societies, conflict sensitivity should be the foundation for action. This sort of transformation is what is necessitated by working at multiple levels (INEE, 2011; Rose & Greeley, 2006; Shah & Cardozo, 2015).

Conclusion and Recommendations

Nearly 25 years before the inception of EiE as a field of study, Bangabandhu had successfully implemented the basic principles of education in emergencies in Bangladesh. His philosophy, deeds, and initiatives show how to reform education after a complex emergency situation. In this way, he had laid the groundwork for EiE in the region. Analyzing his actions lends support to the development of an EiE model that characterized education in a new dimension of establishing peace for a war-torn nation's future development.

It is expected that the findings would be significant enough to claim Bangabandhu as one of the founders of EiE. Ultimately, it may be helpful to come up with appropriate contextualized solutions focusing on their own context to address the practical challenges and determine the approaches to implementing EiE. Focusing on Bangladesh's realities of emergencies, the lessons learned from this paper can be applied to designing and managing education programs in emergencies not only in Bangladesh but also in other developing countries. Finally, the paper may enable educators, policymakers, and personnel working in the field to understand the thoughts of Bangabandhu, with implications for mitigating the loss in education caused by emergencies.

Bangabandhu's educational reform initiatives show how to reflect the aspirations of the mass people even in times of crisis and emergency. An analysis of educational interventions that were introduced by Bangabandhu immediately after the independence of Bangladesh is supportive of setting a new agenda for EiE in Bangladesh. Contextualized scopes and methodologies for addressing EiE have emerged from the results. The findings have implications for EiE perspectives in Bangladesh. It presents a comprehensive picture of EiE implementation challenges, both for the host and the FDMN community. It further explains and analyzes the perspectives on educational challenges. It uses Bangabandhu's ideas to address existing educational challenges in the context of emergencies (such as the FDMN influx in Cox's Bazar and other frequent disasters).

Bangabandhu has set a rare example and model in the literature of global education philosophy. There is no other philosopher in education who has simultaneously envisioned, theorized, and demonstrated at the same time. Bangabandhu did not stop with the outline of educational reforms. The Father of the Nation, Bangabandhu Sheikh MujiburRahman, had a strange God-given power. He could understand the needs of the people, with whom to work, and how to accomplish a goal. He has demonstrated in practice how, in a poor state, even in the midst of a fragile economy,

increased allocation to education can bring social benefits. In light of his life experience, he undertook to overhaul the entire system to make education compatible with society.

The whole world can benefit from his teaching of non-violence. Philosopher and educationist statesman Bangabandhu explained the purpose of education from a completely new perspective. Relying on his explanation, he has shown partial implementation of the reformation of the conventional education system in his life. He might have fully implemented his educational philosophy if he had had time. But unfortunately for the Bengali nation, he had very little time. On August 15, 1975, a group of cannibals killed him and plunged Bangladesh into deep darkness. All progress was blocked.

Although many studies have focused on Bangabandhu's visionary leadership (Ahsan, 2013; Alam, 2015; Bal, 2010; Craig, 1997; Karim, 2002; Momin, 2015), very little academic research has been undertaken on his educational principles and philosophies. For such essences, deep philosophical thinking and systematic methodological study are required. Since independence, Bangladesh education system has been facing a big challenge from different emergencies to set its goals, balancing global and local needs. However, if the lure of Bangabandhu's educational initiatives could be discovered, all confusions in the field of EiE could be set aside for a relaxing task. Moreover, by summarizing all the key aspects of EiE and its subsequent analysis from Bangabandhu's educational thoughts, this study would be a groundbreaking one as it would shed light on EiE as a new sub-field of study in education. Analyze and evaluate the role of Bangabandhu in the field of EiE may be supportive for composing a contextual solution to potential problems in this field in Bangladesh.

As this study is the first of its kind in Bangladesh on the educational thoughts and philosophies of Bangabandhu, it is expected that the findings uncovered valuable philosophical resources which were remain undiscovered for the last 50 years. On the basis of the above discussions, it could be claimed that Bangabandhu is resolutely appended everywhere in our journey to reform the education system, 'from darkness to light, from captivity to freedom, from desolation to hope' (Mona, 2020). The results creates an opportunity to debate and discuss the emerging concerns of EiE. How to mitigate losses during and after a disaster has also been presented.

The findings re-invented Bangabandhu's thoughts, with implications for EiE. Such rediscovery has policy implications both in Bangladesh and beyond. In fact, rediscovering Bangabandhu's educational thoughts may be supportive of framing a contextualized early Bangladesh model in the field of EiE. In this spirit of exploration, this research suggests dealing with the great theoretical as well as phenomenological exploration of Bangabandhu's deeds and works that have yet to be explored, with the goals of reforming Bangladesh's education system in order to build *Sonar Bangla*. Finally, it is expected that the findings of the research will help policymakers and other researchers be informed about and assess the constraints, opportunities,

and choices for possible future changes in education policy and practices for addressing all emergencies in Bangladesh. It is suggested that Bangabandhu's model of social justice is not an option but a crucial and fundamental part of future reformation of the education system aligned with the principles of EiE.

Acknowledgement

The initial idea of this article emerged when the authors were engaged in developing a module on EiE [Module: *ROSC-S-AF-30/M-702*] for the *Capacity Building of Government Officials Responding to the Crisis in Cox's Bazar District under the Reaching out of School Children (ROSC-II) Project* [Contract No. ROSC-S-AF-30] of the Directorate of Primary Education, Ministry of Primary and Mass Education, Government of the People's Republic of Bangladesh [from January 14, 2021, to June 30, 2021].

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